



WATER'S  
CHERRY PECTORAL

For the Cure of  
COUGHS, COLDS,  
BRONCHITIS,  
HOARSENESS, CROUP,  
ASTHMA and CONSUMPTION.

It is the duty of the community to justly celebrate  
the discovery of this remedy for the cure of the  
diseases of the throat and lungs, if  
it will frankly to lay before them the  
evidence of its success, from the mouths of  
those who have used it.

We sincerely pledge our  
sincerity, nor will we hold out any  
flattering humanity which facts will not  
justify.

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# CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE, AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM PAYABLE IN ADVANCE.

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## THE CHRISTIAN SECRETARY

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pression, should reach us as early as Tuesday or  
Wednesday morning, and addressed to BURR &  
SMITH, post paid.

ROBERT NOURSE,

GENERAL AGENT.

## THE CHRISTIAN'S WALK.

Christian! walk CAREFULLY—danger is near  
On, in thy journey, with trembling and fear,  
Sons from without and temptation within,  
Seek to enter these into sin.

Christian! walk CHEERFULLY—though the fierce  
storm

Darken the sky with clouds of alarm,  
Sons will those clouds and the tempest be past,  
And thou dwell in safety with Jesus at last.

Christian! walk HUMILY—exult not in pride;  
All that thou hast is by Jesus supplied;  
Holding thee up, he directeth thy ways,  
To him be forever the glory and praise.

Christian! walk STEADFASTLY—while it is light;  
Swift are approaching the shadows of night!  
All that thy Master hath hidden thee do,  
Haste to perform for thy moments are few!

Christian! walk PRAYERFULLY—oft wilt thou fall,  
If thou forget on thy Saviour to call;  
But safe shalt thou walk through each trial and  
case,

If thou art clad in the armor of prayer.

Christian! walk HOPEFULLY—trouble and pain,  
Cease when the haven of rest thou dost gain.  
This from the lips of the Judge, thy reward,  
"Enter forever the joy of thy Lord."

FOR THE CHRISTIAN SECRETARY.

## Diary of a Young Disciple.

(Continued.)

F—, April 10, 18—.

It is a cold blustering day, and I am some  
disappointed in not being able to attend the  
four days meeting, which was to take place  
commencing to-day, in the chapel of the  
Methodist Episcopal Church. I wanted to go  
very much, but perhaps it is for the best, as it  
is. It may learn me to bear disappointments  
and crosses. I need a great deal of grace in  
exercise, to keep me from falling into the  
power of him "who goeth about like a roaring  
lion." But I can be grateful to God, that  
such meetings which I once shunned are now  
my delight.

April 12th.

I can say with the good Mr. Newton in his  
letters, I laid me down in peace, and awoke in  
safety, for the Lord sustaineth me. He is  
about our path by day and our bed by night,  
and preserves us from innumerable evils  
which would come upon us every hour.

He is our sure (though invisible) shield, there-  
fore we are unhurt. Though in ourselves, we  
are weak and defenceless like "a city without  
walls." I have been more forcibly struck  
with this extract, from the fact that my parents  
have been absent during the night, and myself  
and a boy younger than myself, were the sole  
occupants of the house—a circumstance to  
which I have not been used.

Evening, April 12th.

The clock has just struck ten. The Lord  
was with his people as they were assembled  
to-night. There is an increase of numbers.  
Our beloved and venerated father Y— was  
there—together with his wife. How it en-  
courages my soul to see and hear these aged  
saints—and I believe the world is more im-  
pressed. For after Mrs. E.— had spoken  
and desired prayers for herself and husband,  
he (Mr. E.) arose and used nearly this lan-  
guage, "I feel myself to be an unworthy and  
an undeserving creature. I am alone in the  
world. I will not join my former irreligious  
companions. I do desire true religion, [and  
here he wept.] Men and brethren what shall  
I do to inherit eternal life? It seems to me I  
am willing now to give up all. O my brethren,  
if I may call you so, I do long to take  
hold with you; tell me what I shall do. From  
the centre of my soul I would ask an interest  
in your prayers. Pray that I may come into  
possession of this pure religion, for I view it  
to be a blessed thing. Do remember me now  
do." This language evidently came from the  
heart. Surely God is at work in the hearts of  
men.

April 13th.

This morning, while at work in the shop my  
mind has been led to contemplate the good-  
ness of God, and I have enjoyed my mind  
much. But I have asked myself is this en-  
joyment given as a reward for services render-  
ed? No, no. For in the first place I have  
in all respects fallen short of my simple duty.  
And if I should come up to the point of duty  
I could claim no reward. I must do more  
than my duty—do better than God requires  
to be able complacently to demand merited  
reward. Blessed be God, this is not the plan  
of salvation—else mine were a hopeless case.  
If Paul says, "By the grace of God I am

what I am," how becoming is it in the hum-  
blest saint to ascribe all the work and the re-  
ward to "grace." The redeemed soul can't  
help giving God all the glory. O let me, with  
tears of gratitude, record, that my Saviour  
has this day had a special care, to preserve me  
from the power of him that "would sift me as  
wheat."

April 15th.

I am ashamed to confess how I have been  
tempted, it exposes my weakness so. But the  
truth is I have been troubled with the fear, the  
harassing suggestion that I should lose the en-  
joyment of religion in attending to necessary  
business, and not daring to consult some dear  
Christian friend for advice, my only alterna-  
tive has been the throne of grace and the di-  
rections of God's word. If Christ command-  
ed those that are "faithful in that which is lit-  
tle," if his eminent servant, Paul, advised the  
saints (young and old) to "be diligent in busi-  
ness, fervent in spirit, serving the Lord;" sure-  
ly the question is solved. I believe the arch-  
enemy must have had a hand in trying to em-  
barrass me with a seeming collision be-  
tween duty and devotion. No such conflict  
can really take place in the harmony of truth  
and duty. But I do not know that any other  
soul professing godliness was ever so beset  
with foolish thoughts, and yet they have been  
quite formidable to me.

A Solemn Question to One Who has  
a Hope in Jesus.

Is it not your duty to make a public profes-  
sion of religion?

You and I, my dear friend, are agreed that  
the mere profession is not the first nor main  
thing; but have a care of the other extreme  
I beseech you. Let us not think to be more  
Orthodox than the Bible, more spiritual than  
God.

"The heart is all." "God looks at the heart."  
This is a sort of language we hear every day;  
and to many who thus speak, it is enough to  
reply, "Yes, God looks at the heart, and he  
has only to look at your heart to condemn you  
for ever!" You however hope that God has  
given you a new heart. Now the heart, un-  
less you are deceiving yourself is an obedient  
heart; and I ask you, does not God require you  
to confess publicly before men?

As you have to obey the Lord, surely one  
fact ought to be enough to settle the question.  
The fact is, that God, who knows what is in  
man, has, in all ages, instituted sensible orni-  
dances, and required their observance.—  
Were we all angels—were we all spirits  
—why then the life of piety might not require  
these external means and appointments.—  
But, constituted as we are, God sees that we  
need exterior institutions. The flesh is weak  
and outward succors and barriers are indis-  
pensable. This truth you see in the whole  
Bible, and this ought to be conclusive. "Man  
was not made for the Sabbath, but the Sab-  
bath was made for man." Such is the language  
of Jesus, and how directly does it bear on the  
present subject. "Man was not made for the  
Sabbath." What does this mean? It means  
that the end of our being is not to observe out-  
ward ordinances and institutions. "But," the  
Saviour adds, "the Sabbath was made for man";  
and what does this mean? It means that  
these outward ordinances and institutions are  
necessary for man—necessary for his spiritu-  
al education.

But let us not dwell on this general truth.  
The only inquiry for you and me, dear friend,  
is this: "Does Jesus require us to confess him?"  
And this is easily answered.

1. In the first place I beg you to ponder  
the following passages, and to remember that  
they are not man's assertions, but the language  
of revelation. "The word is nigh thee, even in  
thy mouth, and in thy heart; that if thou  
shalt confess with thy mouth the Lord Jesus,  
and shalt believe in thine heart that God hath  
raised him from the dead, thou shalt be saved.  
For with the heart man believeth unto right-  
eousness; and with the mouth confession is  
made unto salvation." "He that believeth and  
is baptized, shall be saved." "Whoever,  
therefore, shall confess me before men, him  
will I confess before my Father in heaven."  
Jesus Christ is the author of eternal salvation,  
unto all them that obey. "Ye are my friends  
if ye do whatsoever I command you." "Rep-  
ent and be baptized, every one of you, in the  
name of Christ, for the remission of sins." "If  
any man will come after me let him deny him-  
self, and take up his cross and follow me."—  
"Arise and be baptized and wash away thy  
sin, calling on the name of the Lord."

Now can any language more distinctly re-  
quire an open profession of religion?

2. In the next place suffer me to ask one  
question. If you can be on the Lord's side  
without a public profession, may not others—  
may not all act in the same way? But if all  
were to imitate you, where would be a church?  
Where a minister? Where the ordinances?  
Where the worship of God at all?

3. A third remark I affectionately submit  
to you. If a public profession be not required

why does the bible declare that those who are  
Christ's will suffer enmity and persecution in  
the world? And why did the first disciples  
expose themselves to such hardships, endure  
such cruel mockings and scourgings, and ter-  
minate their lives on the scaffold and amidst  
flames? No one will ever be persecuted for  
religion which he looks up in his breast. It  
is only by the public confession of Christ that  
the enmity and malice of the world is drawn  
upon us.

4. If you love Christ, surely you wish to  
throw your influence on his side. But how  
is this possible without a public profession?  
You may love him and his cause in your heart;  
but nobody sees your heart. People see on-  
ly your position, and if that be not with the  
followers of the world it is with Jesus. And  
thus, although you abhor the idea, yet it is  
certain that, not being with Christ, you are  
against him, and your very virtues and excel-  
lences are used by the enemies of the Redeem-  
er to show that one can be a good man and  
yet treat all the ordinances of the gospel with  
neglect.

5. I will only add that, in the new Testa-  
ment, we do not find a single case where any-  
body is recognized as a Christian who did not  
confess Jesus openly and at all hazards. You,  
perhaps, may ask me, if the thief on the cross  
was not saved without a profession? I an-  
swer, No. The thief made a noble confession  
of Christ. True, his feet were nailed, so that  
he could not descend into the water to be bap-  
tized. His hands were nailed, so that he could  
not extend them to receive the bread and the  
wine. But still what a bold and noble avowal  
of his faith did he make! And this when all  
had forsaken the Redeemer, when that redeem-  
er was overwhelmed with the scorn and deris-  
ion of men. Nothing was left that poor mal-  
efactor but his heart and lips. "With the heart  
he believed unto righteousness." With the  
mouth he confessed unto salvation.

No, my dear friend, in all ages, none have  
been regarded as Christians but those who  
confessed Christ. And there were no obliga-  
tions upon them which do not rest upon you.

I affectionately ask you, then, will you con-  
fess Christ before men? and will you confess  
him now? He says "Ye are my friends if ye  
do whatsoever I command you." "He that  
hath my commandments and keepeth them, he  
it is that loveth me." "Whoever, there-  
fore, shall confess me before men, him will I  
confess before my Father which is in heaven."  
These are the declarations of the Judge him-  
self. They cannot be changed. They must  
be obeyed. They will be vindicated by  
the retribution of the last day.—Baptist  
Register.

## Death of Neander.

The New York Tribune speaks thus:—

The last arrival from Europe brings us in-  
telligence of the death of the eminent theo-  
logian and historical writer JOHN AUGUST WIL-  
HELM NEANDER, whose name is familiar to  
a large number of our countrymen, both on  
account of his important contributions to the  
science of theology, and his personal intima-  
cy with many of our eminent scholars, who  
have enjoyed the benefit of his instructions,  
or have made his acquaintance while pursu-  
ing their travels in Germany.—Although he  
had attained a greater age than might have  
been anticipated from his habits as a confined  
invalid, being in his sixty-second year, his  
disease cannot be announced without causing  
an emotion of surprise and regret to a num-  
erous circle who recognized in him one of the  
most faithful and conscientious Christian  
teachers of the present day.

NEANDER, as is well known, was descend-  
ed from Jewish parents, by whom he was in-  
structed in the rudiments of religion, and at a  
subsequent period of life became a convert to  
the Christian faith, by personal inquiry and  
experience. He was born at Göttingen, in  
1789, but passed a considerable portion of his  
youth at Hamburg, where he was initiated into  
the rudiments of a classical education. After  
he had made a profession of Christianity, he  
continued his studies for a short time at the  
Universities of Halle and Göttingen, returned  
to Hamburg, and finally completed his Uni-  
versity career at Heidelberg. The following year  
he was called to the University of Berlin, as  
Professor of Theology, where he soon gave  
promise of the brilliant eminence which he has  
since attained. His first publications were on  
special topics of ecclesiastical history includ-  
ing treatises on "The Emperor Julian and his  
Age," "St. Bernard and his age," "The devel-  
opment of the principal Systems of the  
Genosities," "St. Chrysostom and the church in  
his Age," and "The Spirit of Tertullian," with  
an "Introduction to his Writings." These  
treatises are remarkable monuments of dili-  
gence, accuracy, profoundness of research and  
breadth of comprehension, showing the same  
intellectual qualities which were afterward sig-  
nally exhibited in the composition of his mag-  
nificent volumes on the history of the Christian  
Religion. His earliest production in this de-  
partment had for its object to present the most

important facts in Church history, in a form  
adapted to the great mass of readers, without  
aiming at scientific precision or completeness.  
This attempt was eminently successful. The  
first volume of this great work entitled "Gen-  
eral History of the Church and the Christian  
Religion," was published in 1823, and it was  
not until twenty years afterward that the work  
was brought to a close. The appearance of  
this work formed a new epoch in ecclesiasti-  
cal history. It at once betrayed the power of a  
bold and original mind. Instead of consisting  
of a meager and arid collection of facts, with-  
out scientific order, without an vital coherence  
or symmetry and without reference to the car-  
dinal elements of Christian experience, the  
whole work, though singularly chaste and sub-  
dued in its tone, throbs with the emotions of  
genuine life, depicting the influence of Chris-  
tianity as a school for the soul, and showing  
its radiant signatures of Divinity in its moral  
triumphs through centuries.

His smaller work on the first development  
of Christianity in the Apostolic Age is mark-  
ed by the same spiritual characteristics, while  
his "Life of Jesus" is an able defence of the  
historical verity of the sacred narrative against  
the ingenious and subtle suggestions of Stran-  
gers.

The writings and theological position of NE-  
ANDER have been fully brought before the  
American public by Profs. Robinson, Torrey,  
McClintock, Sears, and other celebrated schol-  
ars who have done much to diffuse a knowl-  
edge of the learned labors of Germany among  
intelligent thinkers in our own country. Ne-  
ander was free from the reproach which at-  
taches to so many of his fellow laborers, of  
covertly undermining the foundation of Chris-  
tianity, under the pretence of placing it on a  
philosophical basis. His opinions are consid-  
ered strictly evangelical, though doubtless em-  
bodied in a modified form. In regard to the  
extent and soundness of his learning, the clear-  
ness of his perceptions, and the purity and no-  
bleness of his character, there can be but one  
feeling among those who are qualified to pro-  
nounce a judgement on the subject.

Neander was never married. He was the  
victim of almost constant ill health. In many  
of his personal habits he was peculiar and ec-  
centric. With the wisdom of a sage, he com-  
bined the simplicity of a child. Many amu-  
sing anecdotes are related of his oddities in the  
lecture room, which will serve to enliven the  
biography that will doubtless be prepared at  
an early date. We have received no particu-  
lars concerning his death, which is said to  
have been announced by private letters to  
friends in Boston.

## From the Baptist Memorial.

## The Visitation Sermon.

Some forty years have elapsed since a cu-  
rious circumstance occurred at Norwich, Eng-  
land, in connection with the Rev. Joseph  
Kinghorn, of that city, the well known op-  
ponent of Robert Hall, on Terms of Commu-  
nion; the facts will afford amusement to our  
readers, and will show the clergy that if they  
ever choose to preach another man's sermon,  
it is important to read it beforehand, at least  
while there is yet time to procure another.

It is a fact well known, that many of the  
Episcopalian clergy of England, even some of  
those who are reputed as evangelical, pur-  
chase their sermons in manuscript; and that  
not a few of them are written by dissenting  
ministers. It happened that at the period we  
have already indicated, a visitation was about  
to be held by the Bishop, and a certain rever-  
end of the city, probably because he was a  
sprig of nobility, was appointed to preach the  
sermon. His reverence, utterly unable to  
compose a suitable discourse, applied to differ-  
ent persons famed for pulpit eloquence, to as-  
sist him; but with a series of disappoint-  
ments. At length some one recommended an  
application to Mr. Kinghorn. He heard [the  
request of his neighbor, and knew precisely  
what was wanted, but unfortunately his en-  
gagements were so numerous that he could  
not possibly write the sermon till the evening  
before the day when it was to be delivered.—  
This was no difficulty whatever to the clergy-  
man, who indeed did not call for it till he was  
on his way to deliver it. On receiving it  
from Mr. K., with the assurance that it was  
"the best sermon he could write for the occa-  
sion," and handed over "the fee," about five  
dollars, he proceeded to the crowded church.  
A few minutes before entering the pulpit, af-  
ter being fully robed in the vestry, and hav-  
ing also put on his "Master's scarf," he took  
out his sermon case, to see whether the manu-  
script was fairly and boldly written. This  
being "all right," his eye first caught the text,  
which was scarcely satisfactory; but at this  
moment, the rector and beadle came to con-  
duct him to the pulpit, where in a few moments  
he read as the foundation of his discourse,  
Isaiah 44, 10, 11, "His watchmen are blind,  
they are all ignorant, they are all dumb dogs,  
they can not bark; sleeping, lying down, lov-  
ing to slumber, yea, they are greedy dogs  
which can never have enough, and they are

shepherds that can not understand; they all  
look to their own way, every one for gain  
from his quarter." The sermon was, as the  
reader has already anticipated, a severe phil-  
ippic on the imbecility and vices of the clergy.  
The preacher had wit enough to see that  
all was wrong, but he had no other sermon  
provided, and had not sense sufficient to alter  
the one before him. The commotion in the  
church during its delivery, was terrific; the  
Bishop frowned, the clergy bit their lips with  
chagrin, and the congregation fairly laughed  
outright.

The service at length closed, and the Bis-  
hop angrily asked the preacher why he had giv-  
en them such a sermon. The answer was at  
least true: "Indeed, my Lord, I am very sor-  
ry; but I assure your Lordship I did not  
write the sermon, and did not know what was  
in it till your lordship heard it." "Who  
wrote it for you?" "Why, my lord, it was  
written by Mr. Kinghorn, a very eloquent  
Baptist minister of the city, from whom I had  
it this morning." His lordship now saw that  
he was talking to a most incorrigible dolt, and  
dismissed him with the wise counsel, that if he  
ever again was called to preach on a public  
occasion, he would do well to compose his own  
sermon.

## God's Tender Care.

Perhaps the most touching presentation of  
the character of God is that made by the Sa-  
viour in the Sermon on the Mount, when  
speaking of the birds of the air he said, "Your  
heavenly Father feedeth them." God who  
made the worlds, and who upholdeth all things  
with the word of his power, who giveth to the  
angels their being and their joys, who ruleth  
over worlds and creatures without number in  
innumerable space,—the infinite and eternal Je-  
hovah feeds with a Father's care the spar-  
row that skips and twitters at your side, and  
the humming-bird that flits from flower to  
flower; even the tiniest insect does not fail of  
his notice or want for his care. This is the  
most admirable view of God's universal and  
particular Providence; not only does he make  
the sun to rise and guide the planets in their  
courses, not only does he uphold in being the  
lofty intelligences which he has made in his  
own image, but he takes care of the most in-  
significant of his creatures by his own ever  
active agency. Your heavenly father feedeth  
them.

In looking at a stately and complicated  
machine we admire its lofty proportions, its mas-  
sive shafts and its wheels of huge diameter, its  
ponderous bars and levers denoting strength  
and power; but that which fills us with won-  
der and delight is the approximation of human  
intelligence in some delicate and minute op-  
eration as the resultant of these grand forces;  
like the heading of a pin, or the feeding of a  
newspaper press and the folding of the print-  
ed sheet for distribution. In these more de-  
tailed and refined operations we see the per-  
fection of the mechanism. Just so in the ma-  
chinery of Providence, that which is most  
wonderful is the minuteness of detail, and the  
delicacy and completeness of application; the  
all-pervading, ever thoughtful spirit of love.  
The care of a bird is a greater marvel than  
the preservation in gross of a world. Such a  
view of Providence as Christ presented may  
well rebuke all worldly solicitude, and all  
timidity of faith. When will the children of  
God learn to honor and confide in their Heav-  
ly Father's love and care? The widow and  
the orphan, left helpless and unfriended, can  
testify to the faithfulness of Him who daily  
feeds the fowls of the air.—Independent.

GROWING BETTER.—"Is the world grow-  
ing better or worse?" We insist that it is  
growing better. No one evil exists to so great  
an extent in proportion to the whole popu-  
lation, as it did forty years ago, or twenty  
five years ago. Forty years bring the  
whole period within our recollection. There  
is less drunkenness, and more opposition to  
intemperance and its causes. There is less  
war and less of the war spirit, and more op-  
position to war and the spirit of war. There is  
less quarrelling, brawling and fist-fighting than  
there used to be. We can remember when a  
man who would take an insult without fight-  
ing in the street, was shunned and despised as  
a coward and a mean fellow; now, he who  
thus fights is covered with disgrace. There is  
less licentiousness and more out-spoken op-  
position to that which exists. We can remem-  
ber when it was worth a minister's reputation  
to lecture against this sin, but now the pulpit  
thunders and the press repeats the echo.—  
Time has been when the innocent could be  
betrayed, seduced and ruined with impunity,  
or at least the perpetrator was subjected to a  
small pecuniary loss in the shape of damage  
for doing what is beyond repair, and for tak-  
ing what is above price. Now those who  
can be proved guilty of the same offense, in this  
and some other States, find a home in the  
State prison. There is less slavery and more  
opposition to that which remains, and but few  
doubt that the days of slavery are numbered,  
and that its end hasteneth.—True Wesleyan.

## Defective Preaching.

It has been my practice for about three  
years past, to enter places of worship in this  
metropolis, as I have had an opportunity, on  
the Lord's day; and I have often visited three  
and four on the same day, with a view to as-  
certain from public preaching, "What I must  
do to be saved?" This important question I  
have not heard solved, in any satisfactory way  
more than two or three times during that pe-  
riod. The preacher, if such he may be cal-  
led, has said many good things, to which no  
one scarcely could object—but all beside that  
mark! Much I have heard of the philoso-  
phy of Christianity, if such it may be called,  
which consists in sentiments respecting its na-  
ture, and influence, and effects generally and  
particularly; and various points brought for-  
ward, more or less essential to salvation, cor-  
relatively considered; but seldom, indeed,  
have I heard "How to escape from the wrath  
to come." A fortnight since, I went to a large  
chapel and heard a discourse from the Revela-  
tion. The subject was indeed Christ, His  
holiness, His truth, His power, His knowl-  
edge, His sovereignty—all good, inexpressibly  
good—but no solution of the anxious ques-  
tion; and this is the way generally. It seems  
taken for granted that people know how man  
is to become "just with God; whereas it is  
certain they do not; and, with very few ex-  
ceptions, really believe that salvation is effect-  
ed by a compromise between faith in Christ's  
death on the cross, and their own well-meant  
endeavors to do the best they can to save  
themselves by the merit of their prayers,  
charities, honesty, and so forth. Do they not  
rely on the sacerdotal benefits of "holy bap-  
tism" in their infancy? Have they any no-  
tion of the way of being justified by faith, as  
laid down by Paul in his letter to the Ro-  
mans?—London Christian Times.

## "Words of Dreadful Meaning."

In an article on "Materials for a Future  
Judgment" in the July number of the Biblical  
Repository, Dr. Cheever holds the following  
impressive language:

"How single circumstances connect words  
of dreadful meaning, we sometimes see devel-  
oped in a striking manner. And how many  
more instances, and how much more extraor-  
dinary and powerful, there are to be known  
in eternity, we cannot even imagine. We  
remember the story of a hardened wreck-  
er on the coast of England, whose son went  
from him to a distant country, and was gone  
for years. Meantime, the hardened, wretched  
parents pursued their career of crime, watch-  
ing for wrecks, sometimes causing them by  
false lights, stripping the dead bodies cast on  
shore, sometimes killing their victims, when  
but half dead. At length one night, after a  
long cessation of storms, there came a dread-  
ful gale, and in it a large ship was cast upon  
the shore. The wreck-er hastened to his work,<



## CHRISTIAN SECRETARY

HARTFORD, FRIDAY, AUGUST 23, 1850.

## Rev. Mr. Patton and the Seventh-day Baptists.

The Rev. Mr. Patton of this city, the \* of the New England Religious Herald, has been visiting a few weeks in the neighborhood of Stonington, and we judge from some of his letters, which have been published in the Herald, that the pleasures of his sojourn and wanderings abroad have not been without interruption. His principal annoyances have been, so far as we can learn, the dancing guests of his hotel, and the Sabbatarians of Rhode Island. We are not surprised that he should feel worried with the Stonington revellers, nor that he should feel grieved at the desecration of the day of Holy Rest, by the honest, but mistaken people, who insist on keeping the Jewish instead of the Christian Sabbath, but we think he ought to have known better than to have written such a paragraph as this:

"It is worthy of note these Seventh-day Sabbatarians are all Baptists. It is very seldom that they receive accessions from any but Baptists. Why is this? Because the principle of interpretation insisted on by Baptists when endeavoring to sustain immersion and to overthrow infant baptism, lead, when consistently followed out, to the conclusions of these ceremonialists. The Baptist find it much more difficult to meet the arguments of this sect, than other denominations do, and hence suffer more accessions on that ground. We commend this fact to the notice of our immersion brethren."

Now we venture to say that the Seventh-day Baptists do not receive accessions from the Baptists more than from other denominations. They receive accessions as other sects do, from the ranks of worldly men, who are converted through their instrumentality. And if they occasionally receive members from Baptist churches, this result should not be attributed to our principles of interpretation, but to the accession to our churches of Congregationalists, should be attributed to the principles of interpretation the latter adopt. If the Sabbatarianism of the people in question be chargeable upon our principles of interpretation, why may it not be said that their Arminianism is chargeable to the principles of our Pædo-Baptist brethren? We think the latter charge would be quite as legitimate as the former.

But let us look at the charge of our contemporary moment, and see whose principles of interpretation are responsible for the desecration of the Sabbath over which he so justly mourns. Our Sabbatarian brethren find a command in the Old Testament to observe the Seventh day, and keep it holy. In the New Testament they find no repeal, and no special re-enactment, of this law of the Sabbath; but from the circumstances of its first enactment, and the fact that it is not repealed, they claim that they are still bound to keep the seventh day as the Sabbath of the Lord. This is the principle. Our Pædo-Baptist brethren find in the Old Testament a command delivered to Abraham, requiring him to circumcise his male offspring, and inasmuch as there is no repeal of the law, though there is no direct recognition of it in the New Testament, they insist that it is still binding on the children of faith; and while they do not perform the specific act which the law enjoins, they tender what they deem an equivalent, doing it in pursuance of the original law, and insisting that the integrity of the same is thereby maintained. Now we insist that the principle of interpretation in these two cases is identical, and that the only difference between our Pædo-Baptist and Sabbatarian brethren is, that the latter make a more simple and consistent application of it than the former.

In reference to our principles of interpretation, it is sufficient for us to say, that we take the word of God, as illustrated by the example of Christ and his Apostles, as our only guide. This is an authority which we deem ample; and as long as we are satisfied that the Apostles observed the first day of the week, as the Christian Sabbath, we shall be content to do the same. When we are as well satisfied that they sprinkled infants in the name of the Sacred Three, or administered Christian Baptism to persons previous to the profession of their personal faith in Christ, as their Saviour, it will be time for us to adopt the views and practices of our Pædo-Baptist brethren.

## A Plea for the Feeble Churches.

BRO. BURN.—As the quarter of the year designated by the State Convention for collecting funds in aid of domestic Missions, has nearly expired, and as the subject has not received any attention from the "Metropolitan" press in this state, permit me to call the attention of the denomination to the claims of poor churches who are struggling under an effort to sustain the ministry among them.

I am aware that this department of Christian effort and benevolence, has, for some reason become unpopular in Connecticut, and the system of employing Missionaries to establish new interests and sustain them, is thought to be better policy. It is urged that giving a few dollars to feeble churches, annually, will do but little good, (and hence the smaller the amount given to each church the less will be the loss) while a liberal sum expended on a new interest of prospective utility, is the best plan. If we are to decide upon the comparative results of each of these departments, and base our contributions on the success attending them, then so far as the efforts which have been made in the past two years may be taken as evidence, it is in favor of a more liberal policy in sustaining such churches as are trying to help themselves, however feeble.—Some five or six churches have received, each a very small sum during the two years past, amounting in all to the sum total of \$270. The average for each year being \$135. These figures show that all the generosity of the state in helping poor churches, amounts to little more than one fourth of the salary of a single missionary.

On the other hand, the sum of \$900 has been expended in sustaining a missionary whose labors have been devoted to new interest. The congregation averaging about fifty. Some \$2600 have been expended in the state for direct missionary labors during the two years, and a measure of success has attended them.

But taking the amount of good accomplished as the ground of our liberality, it may be justly doubted whether the labors of pastors in those feeble churches, which require some \$50 annually, from the funds of the Convention, in order to sustain them, are not crowned with as beneficial results as those of the missionary. At least eight pastors might be kept regularly on the field at that rate of expenditure, for the sum required to sustain one missionary.

I have referred to these statements which are based on the report of the Treasurer for the last two years, not for the purpose of implicating either the Board or the Missionaries employed. I question whether better men could have been found in either department. But I have been thus particular in stating the facts that we may the better judge of the policy adopted, in doing so little, comparatively, for small churches, in proportion to what is expended for direct missionary labor. It is true that some poor churches may die, after being nursed for years by the funds of the Convention. It is equally true that the labors of the missionary may prove abortive, in attempting to establish new interests. But when a church receives only fifty dollars a year, and the labors of the missionary cost four hundred and fifty, there is a great difference in the expenses incurred by the board in sustaining them. In conclusion, permit me to express the hope that the churches in Connecticut will consider this subject, and while they will continue to sustain the missionaries in new fields of promise, that they will not let older churches die out, for want of means to secure the bread of life.

Why is it that such reluctance is manifested in contributing to the wants of those in our own borders? Is it because there are none to plead the cause of the poor in our midst, while foreign objects are regarded with deep and thrilling interest? Who among our pastors ever brings the wants of poor churches (which are barely struggling for life, and which might become prosperous with from 50 to 100 dollars help annually) before their churches, and pleads for aid in their behalf? I question whether any allusion is made to them, unless it be to express a doubt whether it would do any good to help them. Thus they are neglected. They appeal to the Board for help, and are referred to an empty treasury for their answer. The missionaries can visit the more wealthy churches, and plead for aid in their respective fields, and not without success. But for churches who are trying to keep pastors, and often making an extra effort one year, and failing the next for want of means there are none to plead. Even the press seems to exhibit symptoms of fainting, when alluding to this subject.

The domestic missionary cause deserves better treatment at the hands of the Baptists in Connecticut. The strong ought to bear burdens with the weak, and while each new heart is nursed with proper care, the older ones should not be left to suffer and die from neglect. Will not the churches enable the Board to aid those feeble churches that may appeal to them for help the current year as well as sustain their missionaries?

## EQUALITY.

## A Pill for the Journal of Commerce.

We find in the last Minutes of the Black River (Methodist) Conference, that a friend has kindly sent us, the following resolutions which were adopted at the late meeting of that body. We will barely premise that the Black River Conference embraces some of the ablest men in the Methodist denomination,—men too who have never been regarded as ultra in reference to the questions involved in these resolutions. If the Journal of Commerce wishes to read lectures to clergymen for meddling with politics, here is a "fit audience though" not "few." The resolutions are as follows:

"1. Resolved, That the system of American Slavery is a system of unholiness and oppression, and cannot be sanctioned by any fair or just interpretation of the word of God.

"2. Resolved, That it is our duty as Christians, and Christian Ministers, to use all the influence we may possess, in suitable ways, to suppress the further encroachments of this system of abominations.

"3. Resolved, That as a Conference, and as citizens of a free Republic, we are decidedly opposed to the admission of any new territory into the Union with a view to the extension of Slavery."

## For the Christian Secretary.

## Capital Punishment.

## NUMBER III.

In this, our third and last number, we promised a review of the leading objections to capital punishment. How far it was right and proper to make such a promise would at least be doubtful with many. They would decide that objections against Divine revelation should be answered in the following summary manner: "Who art thou that resistest against God?" Rom. 9:30. But we prefer, on the present occasion, taking the objection on its own ground, and giving him a fair investigation.

It is objected that the law requiring capital punishment originated in a barbarous age of the world; that it may have been proper while such a state of society continued, but is very unsuitable to the more refined and enlightened age in which we live. This might all be very well if it was only true. But, like most things said by the opposition on the subject, the premises are false, and the conclusions necessarily of the same character. The law referred to was given to Noah, whose family was the best in the old world; but it was given to him after all other families had been swept away by the flood, and his own excellent household remained alone on the earth. What a barbarous age!

It was incorporated, as we have seen, with the precepts of the decalogue, and enjoined on the Jews, a people whose laws were more enlightened than those of any nation on earth, and all during the administration of Moses, the wisest and best of legislators. What a barbarous age!

Again, the law was approved by Christ and his Apostles, as shown in the argument, and at a time when the Roman empire stood unrivalled in literature and the arts, and when the heavenly light of Christianity was brightly shining on her widely extended dominions. Surely no one will pretend that such were barbarous ages; they are all marked in the history of the past as eras of light.

It is objected that capital punishment is vindictive, and is therefore inconsistent with true benevolence and particularly the benevolence of God. This piece of sophistry has been diligently employed to blind the minds of the multitude, and to awaken popular indignation against executions for murder. This objection will be disposed of without much ceremony. We refer our readers for a definition of punishment or penalty to our first article; where it will be seen that it is to punish according to law. It is easy to perceive that if it is vindictive to punish for a large crime, it would be necessary to punish for a small one. And then, according to the objector, as punishment proceeds from vindictiveness, and God is not vindictive, but infinitely benevolent, he cannot consistently punish at all; and consequently (if the objection

be admitted,) all the accounts of punishment inflicted by God, as recorded in the Scriptures, are misrepresentations, because God is not vindictive, and therefore cannot have inflicted punishment.—And yet again, inasmuch as it is vindictive to punish it is therefore wrong for man to inflict punishment in any degree, because it is wrong to be in any degree vindictive. Such are the absurdities to which we are conducted by following up the statement that punishment is vindictive.

3d. It is objected that in the infliction of capital punishment the innocent are sometimes executed instead of the guilty. This is undoubtedly true, and is very much to be regretted when it occurs. But the objection is not a sound one because, like the one immediately preceding it proves too much.—Those who regard the objection as valid must take the following consequences. Persons are sometimes subjected to false imprisonment in the same way—the innocent for the guilty—therefore all imprisonment by way of penalty should be abolished. But again, there is no mode of punishment in which the innocent do not sometimes suffer instead of the guilty, therefore all punishment should be abolished; such is the climax to which we are necessarily conducted.

4th. It is objected that by the infliction of capital punishment we limit and even take away the time given by the Lord himself for repentance. This is a very grave charge, and deserves to be carefully examined. In the first place the objection supposes that the murderer is taken directly from the court room where he is tried and convicted to the place of execution; but the facts are otherwise.—There are weeks and generally months intervening between the time of being sentenced and the death of the murderer. Again, the objector takes for granted that an indefinite period of life would be more favorable to repentance than to fix the hour of one's death or execution. But we shall show that the reasoning is false, and consequently that the objection cannot be sustained. We are taught in the Bible that "Because sentence against an evil work is not speedily executed therefore the heart of the sons of men is fully set in them to do evil." The sense is this: the delay of punishment, or leaving the time of execution indefinite will induce men to continue in sin. This is a great principle, sustained not only by the scriptures generally, but by thousands of facts gathered from observation. We also perceive (allowing the objection to be true,) we could have no right to take life in self-defence; because in taking the life of him who, if not killed, would murder yourself and family you cut short his time for repentance. But, what is most dangerous in this view of the subject, the objection supposes that repentance may be deferred, and that if imprisoned for life, the murderer may select some future time for repentance; when the Bible assures us that God has given no time but the present.

5th. And finally. It has been objected to capital punishment that it increases the number of murders and that such is its natural tendency. Let us examine the principle and follow out its consequences. The principle is this: The more severely you punish persons for doing wrong, by violating our laws, the more will they transgress. We are unable to perceive why the following would not be the necessary consequences of acting in accordance with the principle laid down. Make the penalties of our laws less severe and crime would be diminished in the same proportion. And then another consequence seems inevitably to follow. Abolish all penalty and there will be an end of all crime! Again, another consequence of most fearful import is this. God has frequently done that, in the administration of his government, calculated to promote and encourage sin. We give one example out of the many found in the Scriptures; He killed Ananias and Sapphira for lying, and in the act did what was calculated (according to the ground of our opponents) greatly to increase the sin of lying in the church and the world. [Acts, 5th chap.] But the principle is false and cannot be sustained. It cannot be possible that God himself would do anything directly tending to make the world more wicked.

The true principle is precisely the reverse of that laid down by the objector. Cheapen penalty and you increase crime is the true principle. Make the penalty for breaking open and robbing a store twenty-five dollars, or thirty days in the county prison, and whose store would be safe? Or make the penalty for murder in any one of the states imprisonment for one year, and who would settle in that state? Who does not perceive that if murder could be perpetrated so cheaply the crime would be far more frequent. Statistics, so far as they have been examined, have all been turned against those who are on the side of abolishing capital punishment, but if it were otherwise we would not allow statistical evidence to come in against the word of God. "Let God be true, though every man be a liar."

In closing this article we just observe it will be perceived that we have rested our argument in favor of capital punishment entirely on the Bible, and if we have been successful in showing from the inspired volume that God has ordained that the murderer shall surely be put to death then it follows of consequence that all who oppose capital punishment at the same time oppose the word of God. On this point we would caution all the friends of the Bible, not to be turned aside from the scriptures by the sophistry of our adversaries. Turn away from the Bible, in relation to this, or any other subject which it claims to settle, and you are at once on the broad ground of infidelity.

## The Trumpet.

The editor of this paper devotes a column and a half to our brief notice of the Motte excitement in Lynn; but notwithstanding all his efforts to do so, we don't see as he intends the matter in the least. He says he did not attempt to conceal it, but on learning the facts told the story at once.—So he did, but for the very plain reason that the story was already notorious, and there was a great "excitement" in Lynn in consequence of it. A pretty business Mr. Whittemore would make of it, in attempting to conceal the story. He says the Universalists do not attempt to cover up the sins of their ministers as the orthodox do. There is a single instance of the kind, however, which happens to occur to our mind just now, which needs some little explanation, in order to make it correspond with the above assertion. The editor of the Trumpet may, possibly, recollect something about a certain Universalist minister, formerly of this city, who renounced Universalism and embraced the doctrines of the orthodox. No man stood higher in the ranks of Universalism than he; but when it was known that he had renounced Universalism, and that it was impossible to "conceal" the matter,

another mode of warfare was adopted. The early history of the man was raked up by his Universalist brethren, and if their statements were true, he was actually guilty of a wilful and wicked falsehood, while he was in full standing, as a preacher of Universalism.

The Trumpet may remember more particularly about the affair than we do; but if we are not mistaken, that falsehood had something to do with a Universalist preacher in Providence. We took no interest in the affair, but could not help noticing that the man who had left them was pronounced a liar, for something he had said years before he renounced Universalism. Now it is evident, to our mind, this matter would have been "concealed" forever from the public, had the preacher in question remained in the Universalist ranks.

We have neither the time nor the disposition, to go into an expose of the "Moore and Gihon" affair; but would simply say that we have a large package of documents, written and printed, in relation to these two Universalist preachers, forwarded to us by a Universalist in Philadelphia.

We shall have no controversy with the Trumpet. The editor of that paper, if we understand him, seems to live and fatten on the faults of those whom he styles orthodox, and to exult in the fact that he is better than those whom he seems to take so much pleasure in publishing to the world. He may be a very good man for ought we know—barring his propensity to speak evil of those whom he considers his enemies; at any rate he considers himself in no danger of faltering, if his doctrine in the case of Mott is true, for he says that Mott's faith in the Universalist doctrine of retribution was not strong enough to save him. Had his faith been as strong on this point as Thomas Whittemore's, for instance, we are left to infer that Mott would not have fallen. Here is a fine specimen of Universalism. According to the Trumpet it is faith in the Universalist doctrine of retribution that keeps men from falling. We advise this editor to read his Bible more carefully, for it is evident from that book that our Saviour himself taught a different doctrine. In that solemn prayer of his, recorded in the 17th chapter of John, he uses these words in reference to his disciples—"Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and none of them is lost but the son of perdition." Mr. Whittemore seems to understand nothing about this way of keeping disciples from falling; but boldly declares that it is the Universalist doctrine of retribution that does it. "Art thou a master in Israel, and knowest not these things?"

## Association Minutes.

As the time for the meeting of several of the Associations of this State is near, it may not be improper to suggest through the Secretary, the importance of churches, and clerks of Associations being a little more particular in giving the statistics of the churches.

The writer had occasion a short time since to compare the Minutes of one Association with those of the year preceding, when to his surprise, he found that not half of the churches had given a correct account of all they had previously reported. By this there is a want of harmony in the reports from year to year.

Those who have not the Minutes of the preceding year, know not how to account for his discrepancy. They see that the increase has been more than the diminution, yet they report a large falling off. Something ought to be done to remove this contradiction.

It is thought, I suppose, by the Associations that they have columns enough in their Minutes, to give an account of all who are added or dismissed; but if our reports are no more correct, I would suggest that the clerks (if the mistakes are not theirs) be authorized to devote another column to those of whom there is no account given.

The object of having the Minutes, is defeated, unless a little more attention is paid to this matter.

## AN OBSERVER.

## The Island of Cuba.

This island is 800 miles in length, and something less than 130 miles in width at its widest points.—The population of Cuba has steadily, but not very rapidly advanced. In 1775 it amounted to about 170,000 souls; and in 1819, the period of the Mexican revolution, it somewhat exceeded a million. In 1841 it had increased to 1,007,924; and may now be taken at 1,300,000. According to the census of 1841 the total free population of the island was 571,129; the total slave population 136,497; the excess of the free over the slave population being 134,634. There were at that time about 88,000 free colored inhabitants, and about 64,000 free negroes; so that the entire colored population by bond and free, exceeded the white population by about one sixth.

The whole area of Cuba is estimated at 40,000 square miles, or about 26,000,000 of acres. Of this area 15,000,000 acres are cultivable, leaving 11,000,000 which may be treated as irreclaimable. Of the cultivable portion, about 2,000,000 of acres only, are under what may be called cultivation, being less than one seventh of the cultivable area; and one thirtieth of the whole area of the island.

## Religious Items.

The following persons connected with our Theological Seminary, we learn were licensed to preach the Gospel by the New Haven Eccl. Association, which held its session in this city on the 5th, William Atchell, Norwich; A. Henry Barnes, Philadelphia; Charles H. Bullard, Uxbridge, Mass.; William H. Chapman, New Haven; James B. Cleveland, Sharon; John Edmonds, Framingham, Mass.; Charles O. Reynolds, East Hartford; William C. Scofield, Brockport, N. Y.; Albert A. Sturgis, Denmark, Iowa; Henry Wickes, Troy, N. Y.—New Haven Journal.

MISSIONARIES ARRIVED.—Rev. R. Fletcher, lady, and three children, Missionaries late from Ceylon, arrived at this port on Thursday, in the packet ship America Express from London.

SAILING OF MISSIONARIES.—Rev. William M. A. Sanderson Ashmore, missionaries of the American Baptist Missionary Union to the Chinese of Siam, sailed Saturday in the ship "Canning," Capt. Johnson, for Hong Kong.

A correspondent of the New York Journal of Commerce writes from Rome July 4th, that no man is safe in liberty or property. He says that 37,000 persons are banished from Rome alone, and 140,000 thrown into distress by re-actionary measures.

The Mount Holly Mirror says that a colporteur has during three months visited over 150 families in Burlington County, N. J., and reports an utter destitution among them, of the scriptures and all knowledge of their subjects.—150 families were without the Bible, 77 being in the single township of Pemberton, near the pines.

There has been a camp meeting in progress at Cowper's Woods near the Bear Tavern, New Castle county, Delaware, at which there were three hundred "pitches" pitched. On Sunday it is said there were upwards of twelve thousand persons on the ground.

RELIGION IN ROME.—A correspondent of the London Spectator, lately returned from Rome, says:—"One of the most striking signs of the times connected with Rome, is the lamentable state of its inhabitants in point of religion.—They, themselves, make no scruples at sneering at their own faith; priests and laymen all admit that there is more of vice and profligacy in Rome than probably in any other city of Italy—that race religion scarcely exists there—that rank scepticism is universally prevalent."

CHURCHES IN BOSTON.—The number of churches in Boston is 92 viz: Unitarian 23; Orthodox 15; Baptist 12; Methodist 11; Roman Catholic 10; Episcopal 8; Universalist 6; and one of each of the following denominations, viz: Free Will, Baptist, Christian, Swedenborgian, Lutheran, Evangelical German Protestant, Second Advent, Quaker and Jewish. The oldest Unitarian church is that in old Chancery place, founded in 1630. The Old South (orthodox) dates back as far as 1630, and is the oldest church of the denomination.

THE BAPTIST ALMANAC FOR 1851.—The denominational Almanac, annually issued by the American Baptist Publication Society, is now in press, and will be published about the twentieth of this month. By a vote of the Board of Managers the character of the Almanac, this year, will be greatly changed.—The Register of Associations, which has hitherto occupied so large a portion of its pages, will be omitted, and its place filled up with matter for family reading. It will be enlarged from 36 to 48 pages, and embellished by an engraving of the front view of the new Depository. It will also be printed on paper of superior quality. Its price will be only six cents single or four dollars per hundred. Every Baptist family should be supplied with a copy.—Chr. Chronicle.

THE MORMONS IN ENGLAND.—Mr. McKay has written for the London Morning Chronicle, a full and interesting account of the Mormons, a large number of whom are constantly emigrating from England to this country. He says that the Mormons boast of having an emigration fund of three and a half tons of California gold. Dr. McKay saw and mixed much with these enthusiasts in Liverpool. He was introduced to one of their priests, who evinced the most friendly feeling, finding that he was the author of a piece of poetry which is in high favor amongst the sect. It seems that during the last ten years, the emigration of Mormons from England has been nearly 14,000, and that during the last year it amounted to 2,500—chiefly farmers and mechanics of a superior class, from Lancashire, Yorkshire, Wales, and the southern parts of Scotland. "The growth of Mohammedanism," Dr. McKay says, "rapid as it was, is not to be compared with the rise and growth of Mormonism."

NANTUCKET MASS.—For the past six months there has been a revival in progress on this island, seventeen have been added to the church by baptism, and others indulge the hope of conversion.—The oldest man on the island, ninety years of age is among the new-born. Mr. Isaac Sawyer formerly of Amesbury, Mass., is the pastor. Mr. Sawyer left his charge and went to California to reap its golden rewards, but returned a while ago disappointed enough, and is now satisfied, it seems, to become again a pastor in New England, and on one of its bleakest Islands. We hope he will be abundantly successful in winning souls to Christ, if he will be numbered among the truly wise and finally shine as a star in the firmament of heaven. This is worth more to him or any other man than all the gold of California.

## Dr. Judson.

Dr. Judson embarked for the Isle of Bourbon on the 8th of April last, accompanied by Mr. Ranney. He was so far reduced that serious apprehensions were entertained of his death before he could get out of the river, but the vessel approached the sea he rallied, and seemed so much better as to revive hope both in himself and Mr. Ranney.

Dr. Morton, the physician, stated to Mr. Judson that Dr. J. had no specific disease, though every vital organ has in it's turn (and sometimes altogether) refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked that the hardships of his past life were now made to tell most fearfully on his failing constitution. He said he remarked a look of age stealing over him for some months before his illness, and thought it the result of his short visit to America.

For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and child like, so much so, that extent some of the natives remarked the change in his preaching,—he was all tenderness and tears. "Since his illness he has been singularly resigned. 'How sweet he is entirely helpless, in the hands of God?' he would often remark. He seemed to have a deep sense of the love of Christ and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!' In proportion to this was his love for all who love the word of Christ."

BROWN UNIVERSITY.—The Providence Journal says that an adjourned meeting of the corporation of Brown University was held Aug. 1, 1850, when the finance committee reported that \$108,000 had been subscribed to the fund for enlarging the course of studies in the University. The corporation resolved to proceed, relying on the liberality of their fellow citizens. The following officers were accordingly elected:

Rev. Asahel Kendrick, D. D. of Madison University, Professor of Greek; William A. Norton, Professor of Natural Philosophy and Civil Engineering; John A. Porter, of the Lawrence Scientific School, Professor of Chemistry applied to the Arts.

DECIDEDLY UNWELL.—The Rev. John L. Walter, editor of the Kentucky Baptist Banner, says in his last paper that he has "never been troubled with the attentions of the detested thievery of the Covington Institute. The poor man is getting rarer; we hope he will recover when dog days are over."

## Yale College Commencement.

The one hundred and fiftieth Anniversary and third jubilee of Yale, occurred at New Haven, on Wednesday and Thursday last. The occasion drew together an unusual number of Alumni and others, to participate in the joyous festival. Many of the exercises were intensely interesting. Graduates from the class of 1777 to that of 1850, coming from all parts of the land, mingled together to renew the scenes and friendships of the past, and manifest their attachment to their ancient and honored Alma Mater.

The Convocation at Clermont was preached on Tuesday evening, by Rev. Benj. L. Swan of Litchfield, from II. Corinthians iii, 8—"How shall not the ministration of the Spirit be rather glorious? The preacher on this occasion is appointed, and the subject assigned by the General Association of Connecticut. The theme at this time was, "The Relation of Revivals to the Progress of Religion." It was a noble, interesting discourse, and with the fervent and earnest prayers offered by Dr. Lyman Beecher and Dr. Joel Hawes, the services of the evening appeared to leave a happy impression upon the audience.

Wednesday morning, the Alumni assembled in the College Chapel and listened to the reading of a list of graduates deceased within the year, accompanied with brief biographic and characteristic sketches. Hon. John C. Calhoun was among the number. The assembly then moved in procession to the Center Church, where an Historical Address of nearly two hours in length, was delivered by President Woolsey. This address was very interesting, presenting lively pictures of the persons and scenes, changes and improvements, relating to the Government and instruction of the College from early times. The graduates of Yale and of other Colleges present, with invited guests then repaired to the College grounds, where, beneath a spacious tent and adjacent awnings, a bountiful dinner had been provided, of which as many as a thousand made partook. After appropriate singing, came the sentiments and speeches—"the feast of reason and flow of soul." Prof. Siliman officiated as President of the day. Among the speakers were Ex-President Day, Prof. Siliman, Prof. Felton, of Harvard, Dr. Bacon, Daniel Lord, Esq., and Dr. Stevens, of New York, Hon. Edward Bates of Missouri, Prof. Brown of Dartmouth, Dr. Holmes of Boston, and Mr. Gould of Georgia.

An original Poem was read by Rev. John Pierpont, on "Progress." These exercises were intensely interesting, abounding in flashes of eloquence and wit, historical memories and sentiments of wisdom. The names of early presidents and benefactors of Yale, portrayed upon the surrounding canvases, and their portraits suspended beneath, added not a little to the interest of the occasion.

In the evening an Oration was delivered before Phi Beta Kappa Society, by the Hon. John W. Andrews of Columbus, Ohio, and a Poem by Dr. O. W. Holmes of Boston. The subject of the Oration seemed to be the improvements of the last half century, with some prophecies respecting the future. His sentiments were good, imbued with a generous and Christian spirit, but the performance lacked unity, originality and power, and the crowded audience repeatedly manifested their impatience at its great length. The commencement of the Poem, to use one of the author's comparisons on another occasion, "came like a pouter" to soothe the restless auditory. The Poem was beautifully written and gracefully delivered; it abounded in bits of wit and humor for which it is famous; and with one or two slight exceptions, it was adapted to give general satisfaction.

Commencement day, Thursday, passed off much as usual. The graduating class was not quite as large, nor apparently as talented as some previous ones. The degree of A. B. was conferred upon seventy-eight; and that of A. M. upon about forty in course. Nathaniel Cothren, A. B. of Bowdoin College, and Jonathan Brace, A. M. of Amherst College, were admitted *ad eundem* at Yale. L. B. was conferred on nine graduates of the Law Department, and M. D. on sixteen graduates of the Medical Department. Honorary M. D. was given to Merrill W. Williams, and Adonijah White.—Honorary A. M. was conferred on Rev. Charles P. Bush, Mr. Gurdon Evans, Mr. Horace R. Colton, Mr. James H. Trumbull, and Dr. Alfred Stillé. —New Haven, Aug. 20, 1850. D.

LIFE INSURANCE.—An excellent and highly esteemed pastor of one of the Western States, says an exchange paper, has been presented with a life insurance of \$3000 by some of the members of his congregation. In a recent note he says, "I wish other churches would follow the example."

The practice of getting insurance on lives is every day becoming more popular among ministers and other salaried men; and from present indications, life insurance will in a short time become as popular as fire insurance. A man who does not get his house insured is regarded as an imprudent manager of his affairs, now-a-days, and if his house happens to burn down he is censured by his neighbors for his negligence. So it will be with life insurance in the course of a few years.—Every prudent man who has no other means of providing for his family, in the event of his sudden decease, will secure that object by procuring an insurance on his life, to an amount according to his ability. We regard the principle of life insurance as an excellent plan for securing a small sum to a family which might otherwise be left in dependent circumstances. That class of men who depend entirely on a stated salary for a support will derive especial advantage from life insurance.—The sum of fifty dollars annually for a policy, say of \$3000, will prove a safe investment, should the person insured live to old age; but should he happen to die in the meridian of life, the benefit of insurance will then prove doubly valuable to his family, for in that case, an otherwise helpless family may be comfortably provided for.

Mr. P. Canfield, formerly publisher of this paper, is agent for a life and health insurance company, whose advertisement will be found in another column.

AMERICAN BIBLE SOCIETY.—The thirty-fourth annual report of the American Bible Society is at hand, and we have looked over its pages with some interest. The Report contains 256 large octavo pages, is neatly printed, and contains very full details of the operations of the Society in the States, and in foreign countries. The receipts for the past year amount to \$284,035 16, and the expenditures amount to nearly the same. The American Bible Society is doing a great work in the way of scattering the word of life to the destitute portions of the world, and its operations and resources are annually increasing.

The Rev. John Pierpont is a candidate for Congress in the 2d Congressional district of Connecticut. The Unitarian ministers seem to be a wonderful propensity for mingling in the affairs of the State. Quite a number of them are ready going up preaching and turned Statesmen. We are not informed of the cause of this. It may be owing to the fact that there is a very slight demand by the churches, for Unitarian ministers, at the present day.

George Webster, the man who was so ingeniously mangled by the premature explosion of cannon, at the time of President Taylor's death last Saturday. He suffered almost conception, during the five weeks that he lay in the hospital, and was reduced almost to a skeleton at the time of his death.

CONGRESS.—Bills for the admission of Texas for providing territorial government for Mexico and Utah, and for defining the boundary of Texas, passed the Senate by large majorities, and that body is now engaged on the fugitive bill. The House has not yet taken a vote on either of the bills passed by the Senate. It is that the California bill will pass by fifty yeas.

## News of the Week.

ANOTHER COLLISION ON THE HARLEM RAILROAD.—The 8 o'clock express train for New York, yesterday morning had passed over the Harlem river when it was met by one of the Harlem trains. The engine of the latter ran into the baggage car of the former, and the two passenger cars of the New Haven train, were much broken; but happily no lives were lost. —New York, August 17.

Advices received from Rio de Janeiro, state that news had been received there that the British Admiral on that station, with the British Sloop of War, had entered the port of Paraguary, burnt four Brazilian vessels. The fort was fired upon, the steamer and killed one man.

It is supposed the Admiral had received intelligence from home, to suppress the Slave Trade. Great excitement at Rio, and it is feared difficulty will arise between the Brazilians and British.

The sickness at Rio has nearly subsided. The Contoy Prisoners.—The Pierponts, who are the District Attorney at Mobile, has addressed Webster (Secretary of State) for instructions to the disposal of the Contoy Prisoners. He has no evidence of criminal act against them.

The celebration at Stonington on Tuesday passed off with great spirit. It was an excellent and well managed affair, and we learn participated in by a large number of persons. There were delegations present from all quarters, with fire companies from Providence and others. The address of Rev. Mr. Patten is spoken of as a most admirable production, just fitted to the occasion, full of wit and point, and containing some of the most



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Concord at Clermont was preached on Tuesday, by Rev. Benj. L. Swan of Litchfield, Conn. The address was a most timely and pertinent one, and was listened to with the most attentive interest. The sermon was on the occasion of the anniversary of the signing of the Declaration of Independence. The theme at this time was, "The Relation of the Church to the Progress of Religion." It was a timely and pertinent one, and was listened to with the most attentive interest.

The assembly then moved in procession to the center Church, where an Historical Address was delivered by Rev. Dr. H. C. Brown, of New Haven. This address was very interesting, and was listened to with the most attentive interest.

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CONGRESS.—Bills for the admission of California for providing territorial government for New Mexico and Utah, and for defining the boundaries of Texas, passed the Senate by large majorities, and that body is now engaged on the fugitive slave bill. The House has not yet taken a vote on either of the bills passed by the Senate. It is said that the California bill will pass by fifty majority.

## Items of the Week.

ANOTHER COLLISION ON THE HARLEM RAILROAD.—The 8 o'clock express train for New Haven yesterday morning had passed over the Harlem Bridge, when it was met by one of the Harlem trains, and the collision took place. The engine of the New Haven train, which was carrying a large number of passengers, was wrecked, and many lives were lost.

ADVICE RECEIVED FROM RIO DE JANEIRO.—The news from Rio de Janeiro, Brazil, is very interesting. It is said that the Emperor is very ill, and that the country is in a state of great excitement. The news is very interesting, and is being followed with great interest.

THE CONTOY PRISONERS.—The Contoy prisoners, who were taken from the ship "Contoy," are now being held in the Contoy prison. The prisoners are being held in the Contoy prison, and are being held in the Contoy prison.

THE CELEBRATION AT STONINGTON.—The celebration at Stonington, Conn., on Tuesday last, was a very interesting one. It was a celebration of the centennial of the signing of the Declaration of Independence, and was attended by a large number of people.

THE MAY-FLOWER.—The May-Flower, a ship which was built in the harbor of San Francisco, is now being used as a ship. The ship is now being used as a ship, and is now being used as a ship.

THE DEGREE OF A. B.—The degree of A. B. was conferred upon a large number of students at the University of New Haven. The degree was conferred upon a large number of students, and was conferred upon a large number of students.

THE RESTORATION OF GOVERNOR DORR.—The restoration of Governor Dorr, who was removed from office in 1842, is now being considered. The restoration is now being considered, and is now being considered.

THE CHOLERA.—The epidemic of cholera, which has been raging in several parts of the world, is now being treated. The epidemic is now being treated, and is now being treated.

THE NEW MEXICO TERRITORIAL GOVERNMENT BILL.—The new Mexico territorial government bill, which was passed by the Senate, is now being considered. The bill is now being considered, and is now being considered.

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WASHINGTON, Aug. 15.—Mr. McKenney, as secretary of the Interior, and Mr. Conrad, as Secretary of War, were unanimously confirmed by the Senate.

BOSTON, Aug. 15.—The funeral ceremonies to-day were of the most imposing character. The procession was escorted by over thirty military companies. The funeral was held at the City Church, and was attended by a large number of people.

BALTIMORE, Aug. 15.—Major Brooks has issued orders for a vigorous campaign against the Indians, who swarm in the whole country in small gangs. A number of the Red River country are now being attacked by the Indians, and are now being attacked by the Indians.

FIVE HUNDRED DOLLARS REWARD.—A reward of five hundred dollars is offered for the apprehension and conviction of the perpetrator of the fatal assault upon a lady in Northampton last Sunday. The reward is offered for the apprehension and conviction of the perpetrator of the fatal assault upon a lady in Northampton last Sunday.

THE BOSTON TRAVELER OF LAST EVENING.—The Boston Traveler of last evening gave an account of the melancholy death by drowning of thirteen persons in the Sautung. The account was very interesting, and was listened to with the most attentive interest.

CAMBRIDGE CATTLE MARKET.—At Market, 1072 Cattle, about 600 Beef, 472 Steers, consisting of working oxen, cows and calves and three years old.

THE SIXTY FIRST ANNIVERSARY OF THE HARTFORD BAPTIST ASSOCIATION.—The Sixty First Anniversary of the Hartford Baptist Association will be held with the 1st Baptist Church in Hartford, on Wednesday, the 11th of Sept. at 10 o'clock A. M.

THE WESTFIELD BAPTIST ASSOCIATION.—The Westfield Baptist Association will be held with the 1st Baptist Church in Westfield, on Wednesday, the 11th of Sept. at 10 o'clock A. M.

THE CONN. LITERARY INSTITUTION.—The Conn. Literary Institution will be held with the 1st Baptist Church in Hartford, on Wednesday, the 11th of Sept. at 10 o'clock A. M.

THE RULING MEDICINE OF THE DAY.—The ruling medicine of the day is now being treated. The ruling medicine is now being treated, and is now being treated.

THE FORMULA OF THE MOST DISTINGUISHED PHYSICIANS.—The formula of the most distinguished physicians is now being treated. The formula is now being treated, and is now being treated.

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## Poetry.

## HYMN.

In the course of the services at the Divinity School in Cambridge, the following hymn, written by Rev. Samuel Longfellow, a brother of Prof. L., was sung:

O God! beneath thy Summer's sun  
The green earth lies in light;  
Nay yet beneath her ripening breath  
The harvest fields are white.

But lo! in accents sweet and strong  
Sounds, as of old, the word:  
More labors for the harvest, now!  
More reapers for the Lord!

We hear the call: in dreams no more  
Nestle cloistering trees we live;  
But, guided for our Father's work,  
Go forth beneath the sky.

Where Christ has toiled, and martyrs bled,  
And saints their tears have sown,  
Unto their labors entering in,  
We reap where they have sown.

We take their vow on us, O God!  
To do thy will we come;  
Thrust in our sickles at thy word,  
And about our Harvest Home!

Send down thy constant aid, we pray:  
Be thy pure angels with us still;  
Be thy love, that our firmest stay;  
Our only rest, to do thy will.

## Religious and Moral.

## An Affecting Story.

Two gentlemen and a lady were traveling in a coach together, the latter in answer to a question that had been proposed to her, said:

"I never drank any spirits till about three years ago, just after my youngest child was born."

She uttered this reply in a suppressed tone of voice, and with evident emotion.

"You have been married, then?" said the English gentleman.

"Yes sir," she replied, "I was married eight years since."

"Is your husband living?" he further enquired.

"I suppose he is," said she, "although I have not seen him for more than two years, and I do not know that he will ever come back again."

At this moment the old Dutchman shook his head; and the woman bowed down her face. Her bonnet concealed her features, but tears were falling upon her cheek. After a brief interval, the Englishman resumed his conversation.

"I am fearful," said he, "that you have a bad, perhaps intemperate husband."

His remark seemed to summon her to the rescue; for whatever may be the nature of domestic strife, foreign interference is seldom welcomed by either party.

"No, sir," she replied, "I had as good a husband as ever lived, and he was always a very temperate man. He was a member of the temperance society. My husband was a carpenter, and worked as hard as any man, but he never took strong drink of any kind; and if I could say the same thing of myself, we never should have parted."

"How did you first contract this habit?" said he.

"After my last child was born," she replied, "I had a severe fever, and was brought very low. It seemed as though I never should recover my strength. My doctor, who was a skillful old gentleman, said nothing would raise me so soon as a little brandy. My husband asked if nothing else would do as well, and was opposed to my taking it. It was not pleasant at first; but I soon began to relish it with sugar, and after a month's trial, I got myself into such a state, that I could not live without it. My husband was greatly distressed about it, and said he would not have it in his house. I then got it privately, and the habit got so strong upon me, that I used to lie awake very often thinking how good it would taste in the morning. I have often said, and say now, that I would give the world, if it were mine, to be cured of this hankering after strong drink. At last my poor children—"

"Poor little children!" cried the Dutchman, as he brushed away a tear from his eye.

"My poor children," continued the woman, "began to suffer, and my husband became desperate. At one time he would coax me, and after I had kept myself clear of it for a week or so, he would make a present, though he could poorly afford it. At another time, when I could hold no longer, and he returned and found nothing ready for dinner, or supper, and the children crying, and his wife unfit for every thing, he would talk very harshly, and threaten to leave me. I deserved it all," said she weeping bitterly; "and I thought if he should come back, I would try to do better and leave off; but I am afraid I should not be able to. I never thought he would really go away. He seemed, at last to be giving up the matter. He let me go on pretty much as I pleased. He used to take the two older children, upon a Sunday, to meeting, and leave me at home, for I was ashamed to go there, as folks had begun to take notice of me. A few days before he went off, he said very little to me, but seemed to be busy packing his chest. I thought all this was done to scare me; so I took no notice of it. He finally put his chest upon a wheelbarrow, and wheeled it away. 'Good bye, John,' said I, thinking he was not in earnest, and I was sure he was not when I saw him coming back in about an hour without it. I told him he had made a short voyage of it. He said nothing—not a word—but he took the children on his lap and kissed them and cried

over them as if his heart would break. His silence and his taking on so, worried me more than all his threats. Next morning he asked me to take the children and go with him to see his mother, who lived about a mile off. So I got ready. We had an old dog that watched round the house. My husband patted the dog—'Good bye, Caesar,' said he, and sobbed aloud as he said it. I then began to fear he was going; and, as I thought how kindly he had always used me, and what a miserable wife I had been to him, I could not help shedding tears. But I said nothing, for I still thought he only wanted to try me. When we got to his mother's, I saw his chest outside of the gate. We went in, and the old woman began to shed tears, but said not a word. I thought he meant to leave me. He looked at the clock, and said it was about time for the stage to come; and turning to me, he took my hand, but it was some time before he could speak. At last, mastering his feelings, 'Fanny,' he said, 'there is but one way to convince you that I am in earnest, and that is to leave you. I took you for better or for worse but I did not take you for a drunkard, and I cannot live with you as such. You have often said you were willing to part, and could support yourself if I would the children, and you have agreed that they would live with their grandmother. I have sold my tools and other matters, and have raised a few dollars, which I have placed in her care for their use; and if God spares my life they shall never want. When she writes me word that you have kept clear from this habit for six months, I will gladly come back, but never till then. While he was speaking the stage arrived, and I saw him lashing on his chest—I then had no longer a doubt. He kissed the children and his mother, and rushed out of the house. I followed him to the door—'O, dear John,' said I, 'do not go, John—try me once more,' but he never looked back; and the stage was soon out of sight. 'He is a cruel, cold hearted man,' said I, as I sat down on the threshold of the door. 'Fanny,' said his mother, as she sat wiping her eyes, 'will you abide by these words at the great judgment day?' 'No,' said I, 'after a short pause, 'he is the kindest and best of husbands and fathers.' 'Then try to kill the sinful habit, and win back your happy fireside.' 'I will try,' said I. 'And I have tried, but how poorly have I succeeded, every person acquainted with me knows too well.'

When the poor creature had finished her narrative, which bore irresistible marks of truth in the very manner of its delivery, the Englishman gave her the most admirable counsel. The old Dutchman turned round and gazed upon her, while the tears trickled down his weather beaten features.

"Mine Got," taking off his hat with an air of the deepest reverence, while he spoke, "ven vil there pe an and of dish accented business? Oh! it is by leaving the trade Ven vil a body leave off selling the fires of hell to his neighbor in exchange for de poor leetle childer's bread?"

THE AMERICAN BIBLE UNION.—The Hon. Isaac Davis, of Worcester, Mass., was appointed by this Society one of its Vice Presidents; but we are informed that he was without his knowledge or consent, and that he does not approve of its objects. We presume that there are other distinguished names on the list of the Society, in some form, resting on the same authority. It is very easy to figure largely in this way for a season. We are gratified to learn that the friends of the old Society—the American and Foreign Bible Society—are firm in its support, and active in the promotion of its interests. We hope and trust that good will come out of evil, and that this trial will but gird for great efforts in the translation and spread of the holy scriptures by the great body of the denomination who remain true and faithful.—*Christian Chron.*

## The Wheat Crop of 1850.

There can hardly be a doubt, any longer, that the wheat crop of the West, for the present year, will be the largest ever raised.—Within the past ten days we have received statements from all the states of this section of the Union, and while none of them speak of less than an average yield in any locality, many say the crop in particular districts will be of full average size, while not a few speak of considerable sections wherein will be garnered much more than the usual average.—And not only is the crop a large one; it is also a very good one. The grain is spoken of universally as round, plump and heavy. In one or two localities a little rust has been spoken of, but it appeared late and was confined to the straw, and nowhere have we seen any mention made of sick wheat.

For such a crop as has been reaped this year, the people of the Western States ought with one accord to lift up their voices in thankfulness to God. Through it will not only their tables be spread with abundance and their bodies clothed against the severities of heat and cold, but they will be enabled to prosecute with energy the many schemes of improvement they have now under way, without incurring embarrassing obligations, and to pay off debts of the past year, which, but for such a bountiful harvest, might have given them great uneasiness and hampered their movements for years.

Throughout nearly all these States, railway and plank-road enterprises have been projected and commenced, which can now be prosecuted with vigor. Other enterprises will also be set on foot, which can receive a good start. Debts incurred in the purchase of the produe-

tions and manufactures of other States, and other countries, can be paid off, and our people generally be left in the possession of plenty, which they can sit under their own vine and fig-tree and enjoy. The terrible pestilence with which an all-wise Providence permitted us to be chastised last season, till there was hardly a home that had not been visited and afflicted, hardly a heart which was not heavy with a sorrow greater than it could bear, is this year visiting us lightly, as it only reminds us, in the midst of plenty and enjoyment of the anguish of that bitter time.

Let us then "rejoice and be exceeding glad," for we have cause; but let us also, for it is meet, "lift up our hearts, in thanksgiving and praise," to the Giver of all this good.

## HARVEST HYMN.

BY WILLIAM D. GALLAGHER.  
Great God!—our heart felt thanks to thee!  
We feel thy presence everywhere!  
And pray that we may ever be  
Thus objects of thy guardian care.

We sowed it!—by thee our work was seen  
And blessed! and instantly went forth  
Thy mandate, and in living green  
Soon smiled the fair and fruitful earth.

We toil'd it!—and Thou didst note our toil,  
And gav'st the sunshine and the rain,  
Till ripened on the teeming soil  
The fragrant grass, and golden grain.

And now, we reap it!—and oh, God!  
From this, the earth's unbounded store,  
We send our Song of Thanks abroad,  
And pray Thee, bless our hoarded store!  
—*Cincinnati Gazette.*

## "The Mountain of Light."

Such is the magnificent designation conferred by Eastern hyperbole on a diamond of extraordinary size and brilliancy, which has just arrived in this country among the spoils of our last Indian war. In literal measurement it is even less than a molehill—the popular antithesis to a mountain; about the shape and size of half a common egg. It weighs nearly 300 carats, and is worth, at the scale of the court jeweller, about two millions sterling. It is only approachable, therefore, by the stone supporting the eagle that surmounts the Russian sceptre, which weighs something less than 200. Three centuries ago, while the Mahometan crescent waved over India, this *rara lapis* was discovered in the mines of Golconda. The great Akbar established Mogul rule in Delhi, and his successors extended it to the Deccan, which included the kingdom of Golconda. A Venetian was employed to "cut" the diamond, and did his work so clumsily as to waste the stone from nearly 800 carats to its present weight, for which the great Mogul paid him otherwise than he expected. In 1839, the Mogul empire was conquered by the famous Persian warrior, Nadir Shah, and amongst the most precious of his trophies was reckoned this "Koh-i-noor." Nadir Shah was slain by his own subjects, and the jewel was carried off by Ahmed, the leader of an Afghan band, in a retreat worthy to rank with that of the Ten Thousand Greeks. The Afghan was as victorious as his Persian master had been, and transferred the sovereignty of India to Cabul. The diamond descended to Ahmed's successors; and at the beginning of the present century was got possession of by Shah Shujah, a name now familiar as the pretext for our Cabul expedition. Expelled from his dominion, Shujah carried with him the diamond, and found refuge for himself by surrendering it to Ranjeet Singh, the Sikh chieftain. In Lahore, the Sikh capital, it remained until seized by our agents—"the forfeit" says the *Times*, with more of euphony than of moral perspicuity, "the forfeit of Oriental faithfulness, and the price of Saxon valor."

Such are the historical associations of this great national marvel—symbolizing the sovereignty of Central Asia, and memorializing the revolutions of ten generations. The facts should not be dissociated, for the one is not less significant than the other. The "Mountain of Light" is the emblem of ephemeral distinction. The very mines from which it is rifled, have become our possession only to mock our researches and disappoint our cupidity; for they have long ceased to yield the treasures which have given them celebrity. We are the sovereigns of India—and so were the Mahometans, and the Moguls and the Persians; and the Afghans—and so may yet be the Sikhs; or, perhaps, that Selavonic race that seems waiting its turn to take the sceptre of the world. If we care to retain the throne of the East, from which successive dynasties have been pushed, let us lay its foundation in the hearts of the people. There is a jewel—that of justice—without which a crown, the richest that ever circled human brow, is worth "just what the toy will sell for, and no more."

BLACKBERRY SYRUP.—The following receipt for making blackberry syrup is said to be sure almost a specific for the summer complaint. In 1832 it was successful in more than one case of cholera. To two quarts of juice of blackberries, add one pound loaf sugar, one half ounce of cinnamon, pulverized, one half ounce cloves, one quarter ounce aspic, do. Boil all together for a short time, and when cold, add a pint of fourth proof brandy. From a tea spoonful to a wine glass, according to the age of the patient, till relieved is to be given.

CAREFULY asking, 'What thing to admire has America ever done?' has been fully answered thus:—She produced a girl, deaf, dumb, and blind, who, with her own hands, had sewed enough to send a barrel of flour to some of her own countrymen, sir.

## Bad Temper.

When moralists and philosophers of all sorts set about reasoning on the phenomena of the world we live in, and, contemplating the mass of human misery to be found therein, trace it to all the fearful crimes that since the fall of man have found their way into the heart, they overlook one little cause of suffering, which blights more happiness, and neutralizes a greater portion of God's bounteous favors than all the heinous enormities of our depraved race put together. This hateful, stealthy, heart-destroying blight, is often found where everything like atrocious vice is utterly unknown, and where many of the very highest virtues flourish. Probity, liberality, temperance, observant piety, may all exist with a sour temper; yet many a human being has been hung in chains whose justly punished deeds have not caused one hundredth part the pain to his fellow-men which a cross temperament is sure to give. How often has a bright sunny day risen upon a healthy, prosperous, gay, spirited race, each hour of which 'though blessed with all that Heaven can send,' has been poisoned, mildewed, and rendered hateful to every member of it, by the habitual ill-humor of its head! Yet all the reprobation cast on such a one, is summoned up in the gentle phrases, 'He is a tiresome man,' or, 'She has a disagreeable temper, poor woman!' Let me see as in a glass, the hideous contrast between their crooked, crabbed natures, and the sweet image of Him who taught the doctrine of perfect love! Do this, and your labor will not be in vain.

SLAVERY IN ENGLAND!—The London Times of a recent date has a letter, of which the following is an extract:—

"On Wednesday last we were coming from Yorkshire to London, by the Great Northern and Eastern Counties Railway. During the time we were stopping at the Shelford station we observed a number of young women employed in clearing the weeds from a field on the south side of the station, and a man overlooking them who held in his hand a large stick. Our attention was attracted to the man from the resemblance which more than one person remarked bore to a slave driver; although the remark was made that of course he would never think of using the stick to compel application to work. Judge what was our astonishment when we actually saw the man beat one of the girls for neglect of work, and that so severely that the poor creature fairly wined under the affliction! We could scarcely believe the evidence of our eyes, that such means of compelling women to labor were used in our own country."

## Catholic Miracles in France.

The Catholic papers insist that the portrait of the Virgin in the church at Rimini has got into the habit of twisting its eyes about in every direction. What the object of the said portrait may be in this peculiar exercise is not clearly explained, and the skeptical French throw discredit on the whole affair. This miracle was a little too far off; but, to strike dumb all scoffers, another (to say the Catholic dailies) has been performed at Euseiden, a village not far from Paris. Francoise Pettit, a poor woman, was in a most deplorable condition. Her legs were twisted up under her body in a most frightful manner, where they would have remained if the Red Republic had continued at Rome, and the Pope had not returned. But this poor creature had dragged herself to the church on her two hands, to thank God for restoring the Pope, when, lo! as the priest turned and raised the host in the air one of her limbs unwinded itself from the body, and, instead of its former shrunk and shriveled appearance, took a full and healthy form. The priest, seeing the good effect of the first elevation, repeated the experiment, and down came the other leg, as sound as a five year-old buck's. A lady present happened to have a pair of stockings in her pocket, which she drew on her recovered limbs. It is needless to add that Madame Pettit retired from the church, her heart full of gratitude and her eyes full of tears.

It will hardly be credited on your side of the water that trashy stories like this are seriously circulated by the Catholic priests, who are surprised and shocked if any one ventures to question the accuracy of the details. What wonder is it that there are so many infidels in France!—*French Cor. of National Era.*

THEMES FOR THE PULPIT.—We find in an exchange paper, the following just and valuable suggestions from John Foster:

In the department of Christian morality. I think many of those who are distinguished as evangelical preachers, greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality. Christian temper, forgiveness of injuries, temperance—in any of its branches—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the casuistry found in many of the old divines. Such discussion would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful, and is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect, (very generally I believe,) that many religious, kind people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years he had often insisted on subjects of this order.



IN QUART BOTTLES.  
For Purifying the Blood, and for the Cure of Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Bites, Mercurial Diseases, Catarrhs, Eruptions, Liver Complaints, Bronchitis, Consumption, Female Complaints, Loss of Appetite, General Debility, &c.

THE Records of Medical Science, abounding as they do with ample testimonials to the value and efficacy of different medicinal agents, scarcely furnish a parallel with the results recorded from a multitude of living witnesses to the great worth of Sarsaparilla. The remarkable cures of a great variety of diseases effected by its timely administration, furnish conclusive evidence of this fact, and the experience of fourteen years has won for it a deserved popularity that no other preparation ever attained. Its extensive use throughout the world, and the numerous unsolicited testimonials received by the proprietors, stand as beacons and landmarks to the suffering and diseased, holding forth the inviting language of encouragement—do not despair. Thousands and tens of thousands who suffered without hope, groaning day and night under pain and anguish, beyond the power of language to convey, have not only been relieved but permanently cured. It has been approved by the medical faculty, introduced and extensively used in hospitals, under the watching eye of physicians, with the happiest results. The preparation being entirely vegetable, renders its administration safe to the most enfeebled frame.

The following testimonials are selected from among the multitude of those we are daily receiving; and for further confirmation, the reader is referred to the Family Recipe and Medical Almanac, furnished gratuitously by all agents:—  
New York, July 27, 1849.

Messrs. A. B. & D. Sands—Gentlemen: Words can but feebly express my feelings in conveying the pleasing intelligence that my wife is restored to perfect health by the use of your invaluable Sarsaparilla. She was afflicted with a severe cutaneous disease that covered the whole surface of the body, so that it would have been impossible to touch any part that was free from the loathsome, head, face and body were covered with scales like those of a fish; the hair fell out in large quantities, and walking caused the most excruciating agonies, as it affected the joints so severely that any other part she suffered also a great deal from an affection of the liver, connected with general debility, and a prostration of the nervous system. Physicians, both in Europe and America, had exhausted the usual remedies, without effecting a cure, or scarcely affording relief, and the best medical skill was unavailing, until she happily used your Sarsaparilla. The disease was pronounced salt rheum, but her whole system, internally and externally, was altogether deranged; and she had been the victim of the disease for six weeks, and taking in all less than one dozen bottles, that she now enjoys better health than for years previous to taking the Sarsaparilla. My object in making this communication is, that all who have been suffering as she has may know where and to whom to apply for relief, (and that not in vain,) as a complete cure will be the result. My wife unites with me in heartfelt thanks, and believe me, gentlemen, yours sincerely,  
FERRIER RAZER, 32 Nassau st., N. Y.

City and County of New York, ss.—Ferrier Razer, do hereby depose and say that the foregoing statement, to which he has subscribed his name, is true and accurate, to the best of his knowledge and belief—Sworn and subscribed this 27th day of June, 1849, before me,  
C. S. WOODHULL, Mayor.

Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton street, corner of William, New-York.—Sold also by Druggists generally throughout the United States and Canada. Price \$1 per bottle; six bottles for \$5.

For sale by C. P. WELLS, JOHN BRADDOCK, and J. J. DIMOCK, Hartford; by S. C. GORHAM, New Haven—and B. K. BLISS, Springfield.  
June 21. 13w16

AYER'S  
CHERRY PECTORAL  
For the Cure of  
COUGHS, COLDS,  
HOARSENESS, BRONCHITIS,  
WHOPPING-COUGH, CROUP,  
ASTHMA AND CONSUMPTION.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, and for all affections which with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many proofs are here given, and we solicit an inquiry from the public into all we publish, feel that we must not withhold them perfectly reliable, and the medicine worthy their best confidence and patronage.

PROF. CLEVELAND, of Bowdoin College, Maine, writes:—I have witnessed the effects of your 'CHERRY PECTORAL,' in my own family and that of my friends, and it gives me satisfaction to state in its favor that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs.

REV. DR. OSGOOD writes:—That he considers 'CHERRY PECTORAL' the best medicine for Pulmonary Affections ever given to the public, and states that his daughter after being obliged to keep the room four months with a severe settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of Consumption, commenced the use of the 'CHERRY PECTORAL,' and had completely recovered.

EX-CHANCELLOR KING, of New York says:—I have been a great sufferer with Bronchitis, and but for the use of the 'CHERRY PECTORAL,' might have continued to be so for many years to come, but that I came and I am happy to bear testimony to its efficacy.

From such testimony we ask the public to judge for themselves.  
HEAR THE PATIENT.  
Dr. Ayer—Dear Sir: For two years I was afflicted with a very severe cough, accompanied by spitting of blood and profuse night sweats. By the advice of my attending physician I was induced to use your CHERRY PECTORAL, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.  
JAMES RANDALL.  
Hamden ss. SPRINGFIELD, Nov. 27, 1848.  
This day appeared the above named James Randall, and pronounced the above statement true in every respect.  
LORENZO NORTON, Justice.

## THE REMEDY THAT CURES.

Dr. Ayer: I have been long afflicted with a cough which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of Consumption. I had tried the best advice and the best medicine to no purpose, until I used your CHERRY PECTORAL, which has cured me, and you may well believe me.

Gratefully yours,  
J. D. PHELPS.  
If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.  
PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.  
Sold at Wholesale by Lee, Butler & Co., Hartford, at retail by C. L. Covill, Hartford, Midletown, E. C. Ferris, New Haven, L. K. Dow, Bridgeport, Thompson & Booth; Norwich, Lee & Osgood; New London, F. L. Allen; Danbury, Wm. Stevens, and by druggists generally throughout the State.  
May 1. 13w9

Hartford Fire Insurance Company.  
INCORPORATED 1810. CHARTER PERPETUAL.—CAPITAL, \$150,000.  
POWER OF INCREASING IT TO \$250,000.

THIS long established and well known insurance business for more than thirty years, throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufacturers, mills, machinery, dwelling houses, stores, mercantile, household furniture, vessels on the stocks or while in port, &c. &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:  
ELIPHALET TERRY, Esq., President.  
Heskiah Huntington, Charles Russell,  
Albert Day, Henry Knevel,  
Junius S. Morgan, Calvin Kelly,  
James Goodwin, Daniel Cook, Jr.  
JAMES G. BOLLES, Secretary.  
C. C. LYMAN, Assistant Secretary.

Applications for insurance may be made directly to the office of the Company at Hartford or to its Agents in the principal towns and cities of the Union.  
April 5, 1850.

## ETNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only; Capital \$250,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in this country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—  
Thomas K. Brace, Miles A. Tuttle,  
Samuel Tudor, John L. Bonnell,  
Joseph Pratt, Ebenezer Flower,  
James Thomas, Edward A. Buley,  
Ward Woodbridge, Roland Maher,  
Joseph Church, Edwin G. Ripley,  
Silas B. Hamilton, S. S. Ward,  
Frederick Tyler, Henry Z. Pratt,  
Robert Bud.

J. H. Loomis, Secretary.  
The Etina Company has agents in most of the towns in the State, with whom insurance can be effected.  
Hartford, April, 1850.

Protection Insurance Company—Fire and Marine.  
OFFICE NO. 8 EXCHANGE BUILDINGS  
NORTH OF THE STATE HOUSE,  
HARTFORD CT.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance, with a capital of \$200,000, and has the power of increasing its capital to half a million of dollars. The company will issue policies on Fire or Marine Risks on as favorable terms as other Offices. Application may be made to any of its Agents in the United States, where no agency is established. The office is open at all hours for the transaction of business.

The Directors are:—  
David W. Clark, President.  
Charles H. Norburn, Wm. Corser, Secretary.  
William Kellag, John Warburton,  
Lemuel Humphrey, Eliza Peck,  
Benjamin W. Greene, Thomas Blinlock,  
William Threlk, G. G. Hazard,  
Ellery Hill, Ebenezer Seely,  
Mark Howard,  
John W. Seymour.

D. W. CLARK, President.  
WM. CORSER, Secretary.  
Hartford, April, 1850.

PARSONS' NEW DAGUERREAN ROOMS.  
THE subscriber has just fitted up pleasant and beautiful rooms, for taking Daguerreotype likenesses, on the corner of Main and Asylum sts., 1st door North of Spencer & Co.'s Dry Good Store.—Persons that wish to get a good daguerreotype at the cheapest rates, may be sure to find the place for them to call. The subscriber has had the experience of 4 years at the business, and thinks he can take such pictures as will give satisfaction.—His friends and the public are invited to call and examine specimens.

GEORGE F. PARSONS.  
Please remember the place, 184 1-2, corner of Main and Asylum sts.  
May 23.

## IMPROVEMENT IN WASHING.

BARTLETT'S AMERICAN CLEANSING FLUID.  
A SUPERIOR ARTICLE.  
FAMILIES can save themselves the labor of washing by the use of this Fluid. If used according to the directions it is warranted not to injure the clothes or eat the hands, and as it dispenses with the use of the pounding barrel and wash board, with the loss of time and wear of the clothes, the ease with which an ordinary washing may be done will be found truly surprising.—The clothes will be as white and clean as those washed in the usual way, and as the expense is not more than that of the soap ordinarily used, it is confidently believed that housekeepers will find it greatly to their advantage to give it a trial.

For sale by H. D. FOX, 49 Main st.; GURDON FOX, 12 Central Row; H. E. & M. GILBERT, 35 Main st.; W. H. GILBERT, 76 Main st.; ALFRED GOODWIN, 6 Pearl st.; A. A. GOODWIN, 103 Main st.; J. G. LITCHFIELD, 265 No. Main st.; CASE & PARKER, 288 No. Main st.; THOMPSON J. WORK, 52 State st.; BOWWELL, druggist, 75 Main st.; WEEKS & POMROY, 115 Main and 17 Perry sts.

Books and Stationery.  
THE subscriber intends keeping a complete assortment of School, Theological and Miscellaneous Books. To the Stationery department particular attention is given. The orders of Country Merchants, School Teachers and others will be faithfully attended to.  
The public are invited to call and examine for themselves.  
C. M. WELLES,  
192 Main Street.  
May 20.

## Minutes of the Stonington Union Association.

OF the following dates, viz: 1776, 1778, 1810, 1817. Any one having the above numbers, or any one of them, will confer a great favor upon the Association, if they will forward them to the clerk, at Groton Bank, Ct.

The object of obtaining the above numbers, is to complete the history of their doing for Seventy Eight years; an object worthy of consideration. At the last anniversary of this Body a vote was passed requesting the clerk to make an effort to obtain the above copies.  
N. B. The Minutes of that date, are "The Stonington Baptist Association," the term "Union" was added after a union took place between what was termed "The Groton Conference," and "The Stonington Baptist Association."

By order and in behalf of the Association:  
N. T. ALLEN, Clerk.  
Groton Bank, Ct., June 27th 1850.

PRINTED AND PUBLISHED

VOL. XXIX.

THE CHRISTIAN SECRETARY.  
Is published every Friday Morning, at the corner Main and Asylum Streets.  
TERMS.

Subscribers in the city furnished by the Post Office at Two Dollars per annum. Papers sent by mail at Two Dollars in advance with a discount of twelve and a half per cent. Agents becoming responsible for six or more advertisements inserted at the usual rate. Communications, in order to insure an insertion, should reach us as early as possible, Wednesday morning, and addressed to B. SMITH, post paid.

ROBERT NOURSE,  
GENERAL AGENT.  
Receipts for the week ending Aug. 14, 1850.

FOR THE CHRISTIAN SECRETARY.  
Diary of a Young Disciple.  
(Continued.)

April 16, 1850.

I have felt dejected in thinking of the sense of my dear parents to-day; but should I? The Christian is in God's keeping. The youngest and most inexperienced ple is precious to the Master. It is to love our friends very dearly—especially rents—else how can we from the heart, ply with the injunction, "Honor thy father and mother." Their instruction shall, as Solomon, "be an ornament of upon thy head," which we should "blissfully upon our heart." It was said, blessed Redeemer in the flesh, while child under his parents' roof, "He was to them." I know from experience, feel safer with their parents, and there is a half-formed notion that they can shield from the consequences of our sins—such kind of Saviors for us. And how sad is the young heart that first awakes to a of individual responsibility, independent others. "So then every one of us shall account of himself to God." Parents give account for us. They are only able for themselves. So are children, temporary absence of those that are to me, leads me to reflect on my way that cheerful docility which I have even when I was not aware of it at the And how serious and sorrowful must reflections of such as have lost their by death, when they recall numerous disobedience, which they can never ob by subsequent obedience and docility dear departed